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COMMUNICATIONS.

For the Western Recorder.

CHRISTIAN PRACTICE.—No. V.

"Whosoever is born of God, overcometh the world."

When we learn from the bible, that every real Christian is supremely devoted in his affections to God, and that "he lives no longer to himself, but to him that died for him, and rose again," we are oftentimes surprised at the evident inconsistences of those whom we cannot but hope are true Christians. It appears to us impossible, that individuals, who pursue courses which we deem manifestly injurious to the best good of Christ's kingdom, should possess supreme affection for its Lord. I would suggest a principle which has often relieved my own mind, while reflecting on such cases; and I do it not to encourage sin, by quieting the consciences of the guilty, nor to build up the fallacious hope of the hypocrite; but to direct the minds of those who are thus tried with their brethren, to the way in which these inconsistences can be removed.

The understanding must be enlightened, and the attention directed to the bearing which a given course has upon the interests of a beloved object, before that course will yield to or become modified by our affections. To illustrate this principle. Here is a man, who, of all earthly objects, loves his family supremely. He is called by business away from them for a season. He knows that his presence with them is desirable; yet through the pressure of business, he suffers himself to be detained, and his mind to be almost wholly engrossed with cares, until perhaps his family rarely occupy his thoughts, for hours, or even days. Visit him, his conversation is about his daily concerns. You speak of his family; there is no very visible emotion—no great anxiety to return. In the mean time his family sicken, and are ready to die. A father's care is needed; his presence is absolutely necessary to their comfort. Now, convince the man of this; direct his mind to his family in this situation, and his affections are aroused, and the man is unhappy till he is with them to minister to their wants; and to accomplish this, he will "forsake all that he has." His business in this instance was needful and proper; but his mind was so taken up with it that he became negligent of the immediate welfare of his family. He did not tell them of his situation, nor inform himself of theirs. His affections were, in a measure, deadened by other anxieties, and he pursued a course inconsistent with their best good. Yet when his mind was at length informed and rightly directed, his course of conduct yielded to his social affections.

The principle is not a blind one, nor its application in the things of religion difficult; still it is eminently practical and important. Many a Christian's influence and personal efforts are lost to the cause of the Redeemer, for the want of some faithful brother's or sister's instructions and admonitions, by which their understandings would have been enlightened, as to the fact that Christ's cause was suffering through their neglect, and their attention drected to the course which the best good of this supremely beloved object demanded. Many a stumbling block has remained in the way of sinners, over which Christians have vainly sighed, for the want of this faithfulness which would have removed it. If, instead of mourning and complaining and marvelling, whether a man can be a Christian and still pursue this course, Christians would go to that slumbering brother, and awake him as to this particular evil, tell him how he is dishonouring God, and hindering the advancement of Zion, his deadened affections would thus be called to life, and kindle into a holy flame.

In view of these remarks, we shall, I apprehend, be prepared to understand the text at the head of this article—"Whosoever is born of God overcometh the world:" i. e. The Christian possesses those affections, which lead him to abandon wicked courses or sinful indulgences, when their sinfulness is discovered, and the mind awaked to action in reference to them.

In my next, I will briefly state some particulars, in which many Christians have not overcome the world yet, and which I am convinced is to be attributed to the fact, that they have not had their minds directed or enlightened in reference to them. In the mean time, I beg of my readers to bring this principle to bear on their christian brethren, and thus provoke to love and good works. M.

A little irony sometimes does better execution than laboured argument.

For the Western Recorder.

THE OTHER SIDE.

A large class of professing Christians are distinguished for a kind of zeal, that has not, perhaps, gained them due credit among their fellow disciples. I refer to those who always manifest great concern lest undue attention to religion should lead to the neglect of worldly concerns. In time of religious excitement, especially where protracted meetings are introduced, you hear these persons immediately lift a warning voice against the danger of neglecting common business. That they give no false alarm, they can assure you from scripture. Do not the scriptures say—"Six days shalt thou work," and be "diligent in business," &c. &c.? And how can they endure to see the commandments of God broken? That they deserve great credit for their zeal is evident from several considerations. They manifest a benevolent spirit. How kind is it to call the attention of men to worldly concerns, so important in themselves, and so liable to be neglected! How kind to call men back from their pursuit of future, and for aught these monitors know, uncertain good, to the substantial realities of the present life! Who would be so unkind as not to warn his fellow men against placing his hopes in utopian realms and a mahomedan paradise? Suppose the labouring classes of community were to give their whole time to religion; we should soon perish with famine. Is not man's concern mainly with the present? Ought we not then highly to commend those who call this creature of the future back to his present duties?

Again: Look at the zeal of these persons for the religion of Christ. They wish to preserve it from the imputation of interfering with common duties. Knowing that it declares him worse than an infidel, who does not provide for his own household,* they are anxious to have it apparent to the world, that religion does not make its votaries worse than earthly minded unbelievers. To remove the suspicion of this, must certainly facilitate the reception of the gospel amongst those who would rather lose their souls than embrace a religion requiring any great sacrifice of temporal good. How many persons may become religious, and thus escape the second death, when more rigid doctrines would deter them from embracing the truth! Let it not be said that such persons appear zealous for only a part of the truth. They are too wise to concern themselves about matters that take care of themselves. Why, for example, should they be so much concerned whether men repent of their sins or not?—Are not all sure to do this when they see evil coming upon them in consequence of their transgressions? Or why should they concern themselves about the sanctification of the Sabbath? Men are seldom so fond of labour as to neglect a good opportunity to rest. Besides, if it should happen, that men violate some commandments not relating altogether to the present, as is the case with many requiring spiritual duties, will not God forgive them? Else where would be his mercy? It may also be remarked, that men can hardly be supposed to feel the same interest in commands, relating directly to the service of God, as in those which relate to their relative and mere temporal duties.

There is, however, one difficulty in the case of the persons now in view. They can easily get the credit of feeling due regard for the worldly concerns of their fellow men; but may not this regard degenerate into friendship for the world? The fact, that their sole concern seems to be, lest the common duties of life should be neglected, excites the suspicion, that they are really the friends of this world. Now the scriptures declare, "Whosoever, therefore, will be the friend of this world, shall be" (is in consequence of such friendship) "the enemy of God!" By this we understand that supreme regard for this world, will lead men in a course directly opposed to the interests of the kingdom of God, and cause them to act as enemies to him. Those religionists who take part with the world against the imprudences of their fellow Christians, ought to discriminate narrowly between holy and unholy love of temporal interests, else they may at last be found among the enemies of their Maker. And what if a mistake should occur in the final estimate of their character? ("I speak after the manner of men.") What if they should be sent away with their apparent companions, on the supposition that their love of the world has been the same as that of its real friends? There are some things about this case that need examination. In the attempt to avoid one difficulty men often fall into another. So it may be with those who fear excesses in religion more than they do its utter extinction among the human family. "In the latter days ye shall consider it perfectly." C. S. A.

* The idea commonly attached to this passage differs a little from its true interpretation, but this is of no consequence to them.

From the Connecticut Observer.

"LET US BREAK THEIR BANDS IN SUNDER."

We notice in the last Times, an account of a meeting held in Watertown, N. Y. "for the purpose of taking into consideration the present state of religion, *and particularly what are called revivals or excitements.*"—These benevolent men, who so kindly step forward as the conservators of the religion of the public, expressed their views, it seems, "in decided but respectful terms of disapprobation of these modern *fanatical* revivals." A committee was appointed to prepare resolutions on the occasion, which resolutions were adopted.

It is gratifying to learn from their own statement, that the members of the meeting are such friends of religion, and are so willing to "use all reasonable exertions" to extend "its influence in the hearts and lives of all mankind." Were it not for this statement we should have thought it not unlikely, from the occasion of their meeting, that they were hostile to "pure and undefiled religion." We hope the friends of missions and other "reasonable" modes of extending the gospel will take the hint, and give them an opportunity to confirm their resolution by their practice. To resolve thus publicly that they are "righteous," while they condemn the mass around, would, it is true, subject some other people to the charge of ostentation and bigotry; but it is the peculiar privilege of a part of mankind to do things with impunity, which would expose others to censure. These men, who denounce in no measured terms, the religion of others, with a peculiar grace express their "wish to set examples of *candour, temperance* and *charity;*" and this they do even in the sentence where they speak of "*mad revivals*" and the "*fire of fanaticism.*" The spirit and the letter agree just about as well as one would expect in such a case. There is a certain class of people who never express so much regard for charity and candour, and all such peaceful and gentle and tender words, as when they are roused to denounce their neighbours as fanatics, and hypocrites, and bigots. With a spirit and manner that would do honour to an inquisitor, they accuse the orthodox of wishing to bring back the days of persecution, of chains and of faggots.

But we do not apprehend any great danger from this effervescence of feeling. The cause that has braved many a storm, and come off not only unhurt, but with new vigour, will not quail before these puny efforts. An ancient history gives an account of a similar meeting, which was without effect. And we would just quote in this connection, the advice of one who addressed that meeting, and would urge all to practice it. "If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

There is some consolation in reflecting that religion has got such a sway even in this revolted world, that it seems necessary for those who attack it, to claim to be its genuine friends. But the guise is easily seen through. It deceives no one. Were there no opposition to the revivals now so extensively prevailing, it would be a strange phenomenon. We should suspect they are not the genuine work of the Spirit; for genuine revivals have hitherto roused the enmity of the unsanctified heart, and will rouse it, so long as it is true that "the carnal mind is enmity against God."

One of the resolutions accuses revivals of "causing neglect in the common business and duties of life." So far as our observation has extended, the men who make this accusation, have not been, as a body, to say the least, more faithful in performing these duties than others whom they condemn.—And it is our decided conviction, that a full share of those who condemn religious meetings on week days, as "causing neglect in the common business and duties of life," might be found among the number who spend day after day in idleness, and in the region of grog shops and places of amusement. Could those who condemn their fellow men for neglecting "the common business and duties of life," because they attend religious meetings during the week, be drawn up in a parallel column with those whom they condemn, we should be content to have the question of the good or bad influence of such meetings decided by an inspection of the different columns. If, in proportion to the numbers, there should be found in the ranks of the former, more industry than in the ranks of the latter, more temperance, more honesty in dealing, more truth in speaking and in writing, more regard for social and relative duties, a more enlightened zeal for the public welfare, or more kindness to the needy, or a better regulated mode of action, for relieving the wants, temporal and spiritual, not only of our own countrymen, but of all mankind, then we will say, let revivals be denounced, let religious meetings be discarded, let the name of orthodox be never repeated henceforth, but with that feeling of contempt and hatred and scorn, which it now excites in the breasts of not a few who pride themselves on their candour and liberality. Exceptions there might be in both ranks; but we now speak of the mass. And it is astonishing to us that men who claim to be liberal minded, without an examination of the actual effect of such religious meetings, will venture in the very face of facts, to make statements which are not only utterly false, but highly injurious. It is time that the truth were told on this subject. The christian community, by suffering themselves to be defamed without denying the charge, and be defamed again without a word of reply, not even in deprecating the calumny, have actually left the impression on the minds of some unthinking men who take their sentiments from their leaders, that these defamatory charges are really true, and that because they are true there is no attempt to refute them.

PRISON DISCIPLINE IN ENGLAND.

A general meeting of the London Society for the Improvement of Prison Discipline, was held on Friday the 3d of June, at Exeter hall, London. Resolutions were passed condemnatory of the sanguinary spirit of the British criminal code, and proposing that measures be adopted for ameliorating the condition of lunatic prisoners, some of whom have been confined in jails for various periods of eight, twelve, sixteen, and even twenty-two years. A report was read to the meeting, in which it was stated, that there are annually confined in the several jails and houses of correction in the united kingdom, a population of not less than 120,000 persons. The report pressed on the consideration of the society the necessity of adopting a system of secondary punishment, less objectionable than transportation or confinement in the hulks; and strongly recommended, as a good substitution, a well regulated system of penitentiary imprisonment, combining hard labour, solitary confinement, and religious instruction, and adapted to all classes of offenders. With respect to the state of prison discipline in the kingdom, the report described the county jails of England as presenting evidences of increasing improvement; but the state of the corporation jails throughout the kingdom was not improving, and the burgh jails in Scotland were still in a wretched state. The report then referred to the miserable state of the lunatic criminals confined in jails, and the importance of a separate establishment for insane criminals.

Dr. Lushington, in moving a resolution expressive of the society's opinion on the unnecessary severity of the criminal law of England, said it was notorious that the experiment made to prevent crime by severity of punishment, did not succeed. Mocking the efforts made to suppress it, crime had increased in proportion to the increased severity of punishments. At last, the country had come to this state and condition, that after hundreds of victims had been immolated, the punishment of death for offences against property was so averse to the hearts and feelings of the people, that jurors, almost in violation of their oaths, acquitted persons of whose guilt they were satisfied, but in whose punishment they could not concur.

John Snyder Taylor, Esq., seconded the resolution, and proceeded to expose, at great length, the cruelty and partial nature of our criminal laws, especially as attaching the punishment of death to a multiplicity of crimes, for which there is no warrant, either in the word of God, or in reason and sound policy.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

The following extract of a letter from Rev. John Breckinridge, who has accepted of the appointment of General Agent of the Assembly's Board of Education, to Rev. Professor Halsey, of Pittsburgh, will give to its friends a view of its prospects and intentions:—

BALTIMORE, *July*, 1831.

Rev. & Dear Sir—You are probably aware that a spirited effort has lately been made to give a new impulse to the operations of our Board of Education.

Every friend of the presbyterian church, who has looked at all at this subject, has, we are persuaded, before this time been convinced, that if we wish *to preserve our church, we must educate for her the right sort of men*, and in a greatly augmented ratio.—There are now between 700 and 1000 vacancies in the presbyterian church, and for the supply of this demand, we have scarcely *one* fit man, where *ten* are wanting.

When we add to this the immense claims of the heathen world upon us *as a church*, and compare with these the little we have done to meet them, the subject assumes an importance altogether inexpressible.

We believe that the presbyterian church, under the divine blessing, can do a work in this way, great, and good, and useful, beyond all parallel. Our wish is to make the attempt. All that is necessary to secure complete success to such an undertaking, is the blessing of God on the united and christian efforts of the church.

One cause of failure heretofore has been, that we have attempted so little. Another was the defective form of the attempt when made.

The Board, at a late meeting, resolved unanimously, to make several important changes in their regulations, intended to enlarge their influence, and to secure the confidence and co-operation of the church.

Among these were the following:—

1. *To refuse no suitable young man* for the want of funds, but universally to become responsible for sustaining the youth applying, (if fit); believing that God, and the church *under* God, would sustain them in such a course.

Since this resolution was passed, a special effort has been made in Philadelphia, to raise a fund to carry it into operation, and I am happy to say, that $10,000 have been pledged at a public meeting, and about $8,000 actually subscribed, and this is exclusive of a fund for the support of the general agent.

2. To loan instead of giving; not indeed under legal bonds, but under moral; thus resting it with providence and the consciences of the young men. This will amazingly increase the ability of the Board, and we think be more acceptable to the persons aided.

3. To request the Presbyteries to act (under a uniform system) through the Board.

The first resolution will secure the support of all their suitable young men, and by the appointment of proper executive committees by us, in every Presbytery, every young man may be brought under the eye of the Board, the funds for education be united and systematically directed, and unity and strength be given to our effort.

4. To erect subordinate agencies, say five or six, without delay, in different parts of the church, for the purpose of forwarding the the great cause with system and power.

There are other points which have been brought in review before the Board, and have been variously modified, to suit the present crisis of the church, which will be noticed in our forth-coming circular and other publications. I am, your's, &c.

JOHN BRECKENRIDGE.

From the Christian Watchman.

DAVID BRAINERD.

This holy man was so intensively laborious in his missionary employment among the Indians, that it probably shortened his useful life. He died October 9, 1747, before he was thirty. In the period of his last illness, his piety seemed to rise to a celestial ardour. If, as Doctor Young says,

"A death-bed's a detecter of the heart,"

we may see in Brainerd's prospect of death, an earnest that he was prepared for heaven, and that he was the truly sincere friend of God. The passage that follows is from his memoir:—

"As new symptoms of approaching dissolution made their appearance, he became more animated and cheerful. When he spoke of the period of his death, he used to call it, "that glorious day." Nor was this because he should then be delivered from sorrow and pain, and raised to dignity and honour, for he considered that as comparatively a low and ignoble consideration; but because he should then be able to glorify God with a pure and perfect heart. One night, when he was attempting to walk a little, he thought with himself, "How infinitely sweet is it, to love God, and to be all for him." Upon which it occurred to him—"You are not an angel, not lively and active." To this, his whole soul instantly replied—"I as sincerely desire to love and glorify God, as any angel in heaven." The same evening, he exclaimed—"My heaven is to please God, to give all to him, to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and always was, ever since I suppose I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God, is all.—Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying ground; it seems to me a desirable place; but, oh, to glorify God! that is it; that is above all. It is a great comfort to me to think, that I have done a little for God in the world! Oh! it is but a very small matter; yet I have done a little, and I lament I have not done more for him. There is nothing in the world worth living for, but doing good, living to God, pleasing him, and doing his whole will."

TEMPERANCE.

We know not the author of the following communication; but while it contains an important moral, it sets forth matters that have been too often witnessed, to involve at this day the charge of individuality. Many a professed Christian can still be found, we fear, who is involving himself in the same responsibility which is here disclosed. How *fearful* is that responsibility!

For the Western Recorder.

RUM-DRINKING DEACONS!!

As I was travelling about two miles from the village of ———, I saw a man a little way ahead, getting over the fence from a lot. He had in his hand a small jug. I concluded from his general appearance and walk, that he was a man accustomed to strong drink. As I came up with him, he asked if I was going through *such a place*, and if he might have a ride. I told him, yes. Immediately after being seated in my waggon, he proved by his conversation, not only that he was *accustomed to use*, but had greatly impaired his mental and corporeal faculties, by ardent spirits.

After riding a little way, and pointing at a distance, to a splendid mansion on an eminence, he says, "Do you see that place there?" I told him, yes. "There," said he, "is where I made all the money which I have lost. Oh, that I had *now* some of the loose change I used to have there. It would save me and my family from a great deal of trouble." He owned to me the cause, and in answer to my enquiries, related to me the particulars of his case, *some* of which I will briefly state. He was a physician; he had some patrimony; he was naturally of good talents, and once had much practice: But he was in the habit of taking a *cheerful glass*. This at length led him on to take a little more; led him to the tavern, to the company of tipplers; for some of these he indorsed at bank; was defrauded; lost considerable property. At this crisis, a friend of his, in faithfulness and love, apprised him of his danger and remedy. He abandoned his cups; was sick for some weeks as the consequence; was then much better, grew fleshy and healthy, and entirely lost all appetite and desire for ardent spirit. He was restored to his former respectability and extensive practice, and to the embrace and confidence of his dear wife and children.

At this time he was called to visit a patient, a daughter of a deacon in the ——— church, in the town of ———, about twelve or fifteen miles from his residence. After administering to the sick, the deacon, bringing forward his decanters and glasses, said, "Come, Doctor; here is some real, old, pure, brandy and spirit. Just take a cheerful glass with me before you ride." "No," replied the Doctor, "I once injured myself very much with it. I resolved then that I would use no more." The deacon smiled that he should ever have made such a resolve as that; for this was "one of God's good creatures," and if used *temperately*, would do no one any harm. The Doctor still refused, saying, that it was now just *two years and two days*, since he had tasted a drop; and he had now no relish or desire for any.—Through much urging of the good deacon, he was induced to taste the "wholesome beverage." Hardly had he swallowed the "*one* cheerful glass," before his former insatiable thirst returned, and he wanted two glasses more. He felt he must then indulge his appetite. He drank then, as he told me, "to make up lost time;" became a notorious sot; run out his property; distressed his family and friends; lost his practice; ruined his character; and now labours, as *he* says, to provide *for his family; but more, in truth*, to procure spirit to gratify his thirst. His thirst had become so insatiable, I could not persuade him to give up his cups, as he once had done. He said, that *now* he could not live without it; he had gone too far; he wished he was where he stood after he first renounced his use of ardent spirit; but he knew he was a ruined man.

I then made some remarks upon the influence and guilt of that deacon, in presenting and urging him to drink the "one" cheerful glass that ruined him. He replied, "Oh, S. W. is a fine man; he is as clever and temperate a man as ever you saw; he drinks only so much; and he is none of these stingy sort of folks; he is ready to give a glass to any body that wants it," &c.

Look at this, ye rum-drinking deacons, and Christians!! see here the effects of the "fine man's" glass. Who will have to answer for being accessory to the blood of that man's soul? The man that thus influenced him by his example and entreaties, to break the noblest of resolutions, and plunge himself into perdition! Is not he the man?

See how the drunkard blesses the hand by which he bleeds and dies. G.

From the New-York Observer.

THE USE AND TRAFFIC OF ARDENT SPIRIT.—No. III.

In my last, I remarked that the fact that the traffic in ardent spirit is sanctioned by human laws, is no proof that it is right; or that the man who understands its nature and effects, can, should he continue in it, give credible evidence that he is a good man.—Human governments have given license to open immoralities; but men cannot take such license, and practice those immoralities, or aid others in them, or become accessory to them, and yet give evidence while they do this, that they are good men. They knowingly do evil, and continue in it. But he that is born of God will not do this. It is not in accordance with the spirit of Christ; and if any man have not his spirit he is none of his.

A notorious gambler, who himself keeps a large gambling house at B——, argued strongly that the government ought to license gambling houses. Men, he said, would have such establishments; and now they are kept, often, by very improper persons; and are looked upon with suspicion. Men are obliged to use great deception in order to frequent them, and not lose their reputation, and this causes great evil. Should governments license them they would be under better regulations; would be more respectable, and men could frequent them without the loss of reputation. Besides, said he, they might be made a source of revenue to the state.

This reasoning is in perfect accordance with the character and objects of a gambler.

But good men do not wish to make gambling houses respectable; or open the way for persons to frequent them without the loss of reputation. As they are at war with the vital interests of the community, the proper way, if they exist, to raise a revenue from such establishments, is, as the government in many cases has done, to impose a fine upon those who keep them; great enough, if it does not deter them from opening such establishments, in some measure to indemnify the community for the mischief which they do to it. This stamps them with infamy; prevents multitudes, especially of the young, from being ruined by them; and brands them, in view of the community, as public nuisances.

Those who keep them are viewed, and treated, by Christians, as immoral men.—And why? Because the influence of their business is known to be injurious to mankind. And as such, it is a violation of the divine law, and forbidden by the word of God.

And is not this the case with regard to the traffic in ardent spirits?

It is now known that this liquid is not needful. More than a million of persons, and some of all ages, and conditions, and in all kinds of business, do not use it; and are better in all respects than when they did.

It is also known, from the testimony of more than a thousand physicians, and many of them of the first eminence, that ardent spirit is a poison; and that no man in health can use it without injury.

It is also known, from the testimony of overseers of the poor, that it causes more than three fourths of the pauperism in our country. Of 1134 paupers in one alms house, 1059 were brought there by intemperance; of 253 in another, 246; and of fifty in another, forty-eight were brought there in the same way.

It is known also from the testimony of judges and jurists, that ardent spirit causes more than three-fourths of all the crimes that are committed in the community.—Of eleven murders tried by one man, all but one, he says, were occasioned by intemperance. Of eleven tried by another, every one were, according to his testimony, occasioned in the same way. Of twenty murders prosecuted by one man, all were connected with intemperance; and of more than two hundred committed in the United States in a year, nearly all have their origin from the same cause.

It is known, also, that the use of ardent spirit greatly increases the number, frequency, and violence of diseases; destroys the reason of many, and brings down multitudes to an untimely grave.

Says an eminent physician, "Since our people generally have given up the use of ardent spirits, they have had but about half as much sickness as they had before. And I

have no doubt, should the people of the United States relinquish the use of it, nearly half the diseases of the country would be swept away."

Says another eminent physician, "after forty years experience, I have no doubt that half the men, every year, that die of fevers, might recover, had they not been in the habit of using ardent spirits. Many who are seized with violent fevers, would not, had they not used ardent spirit, have been confined to their house a day. And many more, when sick, might be raised up, who now, merely in consequence of that state of the system which this poison occasions, sink down and die."

Says another eminent physician, "If men use ardent spirits freely, they will be about ten times as liable to the attack of fevers, and when attacked, they will be about ten times as likely to die, as if they did not use it."

Of ninety-four adults, who died in one city, in one year, the deaths of more than thirty, according to the testimony of attending physicians, were occasioned by strong drink; and of sixty-seven who died in another city, the deaths of twenty-eight were occasioned in the same way. And of 4,992 deaths in another, 700, according to the testimony of eminent physicians, after careful inquiry, ought to be considered as occasioned by the use of ardent spirits; and of seventy-seven sudden deaths, sixty-seven, according to the coroners' inquests, were occasioned by intemperance. And of 781 maniacs, 392 were made such by the use of spirituous liquors.

It is also known, that the children of such as use ardent spirit freely, are much more liable to insanity, and diseases of various sorts, than the children of those who do not use it; that it produces a deterioration both of body and mind, which, if the cause is continued, is transmitted from generation to generation.

It is also known, that the use of this liquor tends to hinder the efficacy of the gospel, and to prevent the influence of all the means of grace; and thus to ruin men for both worlds.

It is also known, that if the use of ardent spirit is continued, the evils of intemperance can never be done away; and that should the use of it be abandoned, these evils to a great extent, might be prevented. This is now the case among those who do not use it; and the gospel is found to have much greater influence among them generally, than it had before; and thus the prospect of their eternal life, and that of their children, is greatly increased.

All these things are known. And it is known too, that ardent spirits are the cause of a great portion of all the wretchedness in the community; and that the men who sell it, are accessory to the production of the wickedness and misery which result from it. The language of their business is, and it is a language which every moderate and every immoderate drinker in the land understands, It is right for men to purchase and use ardent spirit. Surely, says the drunkard, if it is right for the merchant to sell it, it is not wicked for me to buy and use it. He thinks that a little does good, and so do I. This fatal error the merchant, by his business, teaches to every man who is disposed to buy. And thus he becomes accessory to the pauperism, crimes, sickness, insanity, death, and destruction of his fellow men.

And is it not a violation of the divine law, for human governments to license men to do this? And is it not obviously forbidden by the divine word? And if they are disposed to license them, can any man without a violation of the divine will take out such a license? and under the cover of it, prosecute such business? Can he, for the sake of money, increase the pauperism, crimes, sickness, insanity and deaths in the community? Can he, among all to whom he sells, assist in obstructing the progress of the gospel, and preventing the efficacy of the means of grace, and not violate the divine will? And can he, while he continues knowingly to do this, give credible evidence that his object in all things is to glorify God, and promote the spiritual and eternal interests of men?—If not, how can he show that he is a good man? Should he keep the whole law, and yet continue, knowingly and habitually, to offend in one point, viz. by carrying on a business which is known to be injurious to the temporal and eternal interests of men, is he not guilty? and does he not give fearful evidence that he has never forsaken all for Christ? Would He, or his apostles, or any man who has his spirit, after it is known that the use of spirituous liquor, as an article of luxury or diet, does no good, and is the source of vast temporal and eternal evils, continueto traffic in them? to teach men that it is right to use them? and thus become accessory to their temporal and eternal ruin?

But, says one, the man who professes to be a good man, does not sell except in large quantities, and to sober men? But which, I ask, is the greatest evil, to sell a little of a bad thing or much? and to sell to those who are already ruined, or to those who are not, but may be ruined by the use of it? Ask that widowed mother, who did the greatest injury; the man who killed her drunken husband by helping him to the drunkard's poison? or the man who make a drnnkard of her *only* son; and thus deprived her of her last hope, in her declining years? If men would sell to none but drunkards, and none but drunkards would buy, or use, the evil would be comparatively small; and would soon be done away. All who should continue to use this poison would soon be dead; no new drunkards would be made, and the whole land would be free. But the difficulty is, some will sell to sober men and in large quantities. They will sell to others; and thus the evil will spread through the land. And as fast as old drunkards are removed, new ones are made; and by the active instrumentality of sober men, the evil is perpetuated from generation to generation.—But can the men who knowingly do this; who, after all the light which Providedce has thrown upon this subject, still continue to traffic in ardent spirit, who will purchase and sell in small quantities and great, any longer give the christian community credible evidence that they are good men? Is it not an immorality; a business which is injurious to mankind, and as such a violation of the divine will?

Let each man judge; and in such a manner that his judgment will not be reversed in the day of final decision.

J. EDWARDS, *Cor. Sec. A. T. Soc'y.*

SOLEMN ADMONITION.

Col. J. H. Lumpkin, in a communication to the Charleston Observer, respecting a temperance meeting in Georgia, says—"A worthy Christian present, from a neighbouring church, rose and gave in his adhesion. He neither made, used, nor sold ardent spirits; but, until now, did not feel it his duty to join a society. At last, the clergyman offered himself for membership, confessing that he could stand out no longer, without doing violence to his conscience. He then related a fact which had pained his own soul with much sorrow. An acquaintance of his had been reclaimed from intemperance; but seeing his minister drink this *good creature* of God *moderately*, determined that he would not abandon it altogether, but use it in the same way; saying to his appetite, "Thus far, and no farther shalt thou go." He now lies low in the drunkard's grave; his estate scattered; his wife a widow; his children orphans!!

COUNTY STATISTICS.

The Lancaster Miscellany presents the following, as the official statistics of twenty-five towns in the county of Lancaster. Four towns have not been reported:—

"As far as our means of calculation extend, Lancaster county contains seven furnaces, fourteen forges, *one hundred and eighty-three* DISTILLERIES, forty-five tan-yards, twenty-two fulling mills, one hundred and sixty-four grist mills, eighty-seven saw mills, nine breweries, eight hemp mills, five oil mills, five clover mills, three factories, three potteries, six carding machines, three paper mills, two snuff mills, seven tilt hammers, and six rolling mills."—*Gen. of Tem.*

Temperance Societies are established in every county in Pennsylvania, and are so well organised, as to produce the happiest results. Their influence is perceptible every where. The work of reformation among the labouring classes of society, is most conspicuous. A drunken man is looked upon in many parts of the state, as an outcast from society. Deserted by his former associates, he is compelled to quaff the bowl in solitude, and suffer himself to be pointed at by the finger of scorn, or to reform.—*N. Y. Evangelist.*

A report of the Georgetown Temperance Society, in Lower-Canada, states, that the annual consumption of ardent spirits, in that town and vicinity, has fallen, within the short space of three years, from 8000 gallons to 300; and that all the venders have abandoned the sale, except one.

The crew of a vessel, paid off in this port to-day, were desirous of getting away, for, said they, "We can't buy a glass of grog from one end of the town to 'tother."—*Newburyport Herald.*

INTELLIGENCE.

From the London Missionary Register.

CHINA.

From Canton, Dr. Morrison writes, on the 10th of January—

"I regret that a wider door is not opened to send *the words of eternal life* through the whole length and breadth of China. Where we cannot send whole bibles, we can yet distribute portions of the Lord's word. Three modes are being put in operation; the British and Foreign School Society's Scripture Lessons; Dr. Hawker's Scripture Help to Prayer; and sheet tracts, containing only scripture quotations. I have a confidence and a hope in the pure text of holy scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leangafa wrote out, for a sheet tract, that forcible and inimitable exhibition of the vanity of idols, contained in Isaiah, chap, xliv.; which happened to be the lesson of the day, and was read by us, in our little (unseen) native congregation.

"Afa (as we abbreviate his name) explained the scriptures to his aged pagan father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened. He listened to the word; and knelt down to join in prayer to the living and true God, through Jesus Christ."

THE ARMENIANS.

Mr. Dittrich, employed by the German Missionary Society, writes from Shusha as follows:—

"On the 10th of July, we were rejoiced by the visit of our dear Armenian brother, Hakub; who has already, for a considerable time, with great zeal and activity, done whatever was in his power to promote christianity among the Mahomedans, by conversation and by circulating books among them. He could not remain long with us; but hastened, after a very few days, to his poor people at Basar; where by christian intercourse, by recommending our books, and by his exhortations, he was anxiously engaged in making known the way of eternal life. This course he continues daily, from morning till night, among Tartars, Mahomedans, and Armenians. The Lord has given to him a learned tongue, to speak as necessity requires; and our books are now circulated about in the houses more than ever before.

"In the mean time, enemies are rising against him and against us; and they frequently try to entangle him with ambiguous questions. A great excitement prevailed, and many threatened him with persecution and punishment; but he trusts in God, and is without fear.

"Mr. Duttrich mentions a discouraging circumstance, that some Armenian priests had excited and carried into effect a persecution against Moses and Parsegh, two dear brethren, who are engaged with the missionaries, but belong to the Armenian church. They were brought, therefore, to Tiflis, in order that their cause might be heard by the Governor. They were both full of confidence in the mercy of God. Moses said—"I am quite unworthy to suffer for the name of Christ, and to be despised for his sake." This event will certainly, painful as it is on the one hand, not be without good effect on the other. Many Armenians took the truth and the good cause into much more serious consideration than before; and congratulated the two deacons on their journey, for being called to bear testimony to the name of Christ before friends and enemies."

"Mr. Groves, of Bagdad, thus speaks of some enquirers among the Mahomedans:—

"Mr. Zaremba, in a journey as far as Baku, found much which delighted him in a famous Mullah, named Dashlue, who is a most zealous and animated preacher. Mr. Pfander tells me that he once heard him preach; and such was the power of his energetic address to the people, that they all wept like children. Him Zaremba found searching after the truth; he had written to Alexander Kasim Beg, to ascertain what principally struck him in christianity, so as to lead him to embrace it as true. Another Effendi, who had written against Zaremba and Pfander, received Zaremba very kindly, and accepted a new testament from him. The Mullah, likewise, who formerly taught Turkish at Shusha, and suffered much from his attachment to the brethren, is still searching with much interest, and continually visits Mr. Hohenacker."

LONDON CONTINENTAL SOCIETY.

The Society employs fifty agents. The London "World," of June 6, contains the substance of the speeches. The following are extracts:—

"Rev. Dr. Cook of Belfast, said "A christian friend of his who was lately in Paris visited the temple of one of the new infidel sects. He addressed himself to one of the speakers, and was treated with all the urbanity for which that nation was so celebrated. His friend happened to drop a word which shewed that he was not a philosopher, but a Christian; and on the discovery being made, the man, with a scowling brow, said he hated a Christian. When infidels were so employed, it was necessary in their midst to preach the faith of the Saviour. There was another reason why the Continental Society should put forth its best energies in France.—There was a powerful effort made in that country, to bring over every Protestant that entered the land to the principles of Romanism. A young friend of his had lately spent some time in France, for the purpose of learning the language, and she had borne her testimony that twenty-four hours never passed without an effort being made to convert her to the church of Rome, and even since her return, several letters had been written to her with the same view. The want of the bible, and of religious books, on the continent, at once shewed the great importance of this Society. A friend of his had searched two large towns in Italy, and could not discover a bible, and also several towns in France with no better success. At last, however, on inquiring for a bible at a bookseller's shop, they told him, to his delight, that they had one, and immediately handed him a book entitled "The Mouth of Mary," giving an account of the various manners in which the Virgin Mary should be worshipped, and the advantages derived from serving her."

A. Haldane, Esq. stated, that the Norway mission, commenced in 1826, by C. Von Bulow, was defeated by the Socinian Neologists. Rev. A. S. Thelwall, late missionary to the Jews at Amsterdam, after alluding to measures adopted by the same class of errorists for banishing what is most precious in the christian faith, said:—

"Another practice adopted by them, was that of endeavouring to get the schools into their hands, and he lamented to say, that they had succeeded to a great extent. He would, however, confine his attention to the state of the schools in Holland. Some years ago a professor, from one of the German universities, called upon him at Amsterdam, and among other inquiries, respecting the state of religion, asked several questions relative to the schools. He replied, that if he were to inform him of their real condition, he was afraid he would think him harsh, and that he would not endure what he said. He then told him, that the devil, in his own person, was the inspector-general of all the schools in the Netherlands. He did not think the professor would have borne it; but he replied, "Well, I am sorry to say, it is very much the same throughout the whole of Germany." He wished the meeting to receive that as the testimony of two individuals, differently circumstanced, with respect to the influence which neology exercised over the schools."

MACKINAW.

Letters of a recent date have come to hand from this station, which disclose a prosperous state of things. Mr. Ayer had returned from La-Point, on Lake-Superior, in fine health, and was waiting to accompany the missionaries sent on by the American Board for that station.—Mr. A. had encountered some obstacles in his late undertaking, but was persuaded that an effectual door of usefulness had at length been opened. The Catholics have been busy throughout that region, and many of the natives are deluded by them. Their impositions, however, are sometimes too gross even for the credulity of the Indians. The missionaries for Lake-Superior, Messrs. Hall and Boutwell, and their wives, had finally arrived at M. and taken their departure, in company with Mr. Ayer and Mrs. Campbell, as teachers. Mrs. C. necessarily leaves her husband and young family of children at Mackinaw, for an uncertain length of time, preferring the cause of Christ to the comforts of domestic enjoyment. The Board did not *require* this; but felt unable, at present, to send out another teacher. A gentleman at Mackinaw has subscribed $100 a year to the new mission. One of the native converts, a worthy young woman, who had been educated in the mission school at M. has married to a fur trader, and will now be expected to afford much assistance as an interpreter.

The mission at Mackinaw, though they receive many valuable articles from their christian friends, are still in need of clothing. Among other things, wool, stocking yarn, and woollen cloth, would be highly acceptable, as they could be wrought into garments by the natives, who would thus, in some measure, be improving in their habits of industry.

INDIANS IN OHIO.

It has been announced as good news, that a treaty has been negotiated with some of the Ohio Indians, [the Shawnese], by which they agree to remove across the Mississippi. The following paragraphs (says the Boston Recorder), are from an account of the transaction, written by Miss Newell, a teacher, who was present:—

"You are informed, I suppose, before this, that the Indians here have concluded to accept of the proposals of Mr. Gardner. I heard his address both parts of the day. In the forenoon, it was very interesting. He gave a history of the Indians from the time of the whites first coming among them; rehearsed all the probable evidences that ever came to my knowledge of their descending from the Israelites. This was to reconcile them to a removal. As they were once God's favoured people, so according to prophecy they must be again; and the President wished for this reason that they might be in a large place, free from the contaminating influence of vicious whites. I believe he was sorry to have me hear what he said in the afternoon. I could but just stand it. I was almost ready to wish myself made of different materials, The fate of the Cherokees was rehearsed to them, and they were told, this was the last time the President would ever send an agent to them to make proposals. They appeared deeply affected, but thought they should perhaps come off better, to express no aggrievance, but stand it out, appear as brave as they could, and tell the President he had offered them a good bargain, and they would accept of his proposals.

"One of the chiefs said, "It was a tough, hard case, to give his people up to come under state laws, without their being allowed to vote, or having their civil oaths regarded before a magistrate. It would be as bad as to give them up to have their throats cut; for he could easily conceive of their being driven to desperation, and immediately committing outrage, which would bring them to the gallows; and it was a tough, hard case to decide to go; but as there was no alternative, they had better be reconciled to go." I believe they have tried to keep up each other's spirits, and exhort each other to unanimity of feeling upon the subject. All business seems to be suspended, and they act as we might expect them to, if the final day of doom had come.

"The old men sat in council, looking each other in the face, and mourning over their fate from Monday morning until Tuesday night.—They sat and talked all night long, and parted with no better state of feeling than when they came together. They think their prospect of earthly good is blasted forever."

France.—A gentleman in Paris, as appears by the Evangelist, writes to his friend in New-York, that an evangelical church is about to be opened in that city, disconnected with governmental aid and influence; and for this purpose he desires information as to what writings are necessary, and what method of procedure would be advisable. An English Unitarian, he says, had opened a place of worship in Paris; but his hearers were only about forty in number; owing in some measure to the fact, as was supposed, that while the mass of the population entirely disregard the Sabbath as a religious institution, the few who regard it as such entertain strict views of its sanctity. A semi-weekly religious journal was also about to be established in that city, to be entitled "Le Semeur [The Sower] Journal, Religieuse, Politique, Philosophique, et Litteraire."

A New Religious Sect in France.—Monsieur de St. Simon has commenced the arduous work of establishing an entire new religion. He dismisses, without ceremony, the essential articles of christian faith revealed in revelation, while he borrows the moral attributes of the word of God. He has had considerable success in making disciples among the higher classes of society. The principles of his new christianity, or anti-christianity, appear to be nothing more than a refinement upon Owenism. Why should men strive so hard to find out new ways to heaven, when the good old way is so easy, and is the only way that leadeth to eternal life?

Receipts of Benevolent Societies.—The following statement of the receipts of the principal benevolent societies in England, for the year ending in May last, as reported at the anniversaries, is by no means complete, but may gratify some readers notwithstanding. It is from the best data that we have at hand:—

Anti-Slavery Society,	£ 2,846
United Brethren,	4,317
Sunday School Society,	479
Friends of the Hebrew Nation,	1,719
London Irish Society,	1,919
Wesleyan Miss. Society, (more than)	50,000
Church Missionary Society,	47,340
Christian Instruction Society.	1,252
British and Foreign Bible Society,	95,424
Prayer-Book and Homily Society,	2,127
Jews' Society,	14,193
Hibernian Society,	7,330
British and For. School Society,	3,222
Sunday School Union,	7,061
Naval and Military Bible Society,	2,220
London Missionary Society,	41,590
Religious Tract Society,	26,672
Reformation Society,	2,938
Continental Society,	1,970
Total,	$316.119

The whole receipts of these and kindred societies in Great-Britain, during the year, probably were not far from a million and a half of dollars.—*Bos. Recorder.*

Messrs. Robertson and Hill.—The following is extracted from a letter from Rev. Mr. Brewer, dated Smyrna, May 25th, 1831. It contains the latest intelligence respecting our missionaries in Greece:—

"With Greece we have weekly intercourse. The Rev. Mr. Hill, of the American episcopal church, lately made us a business visit, in which he was absent from Tenos but eight days. We have been expecting him and Mr. King, with their families, to spend a few weeks with us. Just now, however, both they and Mr. Robertson are at Athens, where Mr. King has already a school of more than one hundred children, and the other brethren are about opening a second. Rev. Mr. Leeves, of the British and Foreign Bible Society, is here, from Corfu, and Rev. Mr. Jetter, of the English Church Missionary Society, from Syra. The latter has decided on removing to this place as soon as he can return and bring his family."—*Episcopal Watch.*

Sierra-Leone.—Letters have been received from Hannah Kilham, dated Sierra-Leone, the 24th April, 1831. She was then in good health and spirits, and so anxious for the school of Africans which she has undertaken, as to determine not to return during the present year.—Her letter states, that within a few days previous to her writing, a French vessel, laden with slaves from the Korso country, was brought in there. The slaves had risen against their oppressors, killed the captain and several others, and laid the rest in irons, both crew and passengers, taking out one by one to navigate the vessel. The English do not seize French vessels, yet this being brought in under the direction of Africans, has been received by the governor, and the people located.—*Record.*

Affecting Incident.—A correspondent of the New-York Observer, in an account of a four days' meeting near Cincinnati, says—"Among the anxious inquirers on Saturday, who were very numerous, a pair of twin sisters, fourteen years of age, daughters of an elder in one of the churches, came forward at the same instant and in company, overwhelmed with a sense of their need of pardoning mercy, and virtually asked, what shall *we* do to be saved? The father witnessing this movement in his daughters, and filled with such emotions as might be expected at such a sight, could not refrain from making some attempt to speak with them, as they sat together, weeping for their sins. As a matter of convenience, their heads being low, he knelt before them on one of his knees; and no sooner did they perceive it was their father, than both of them fell simultaneously upon his neck, one upon one shoulder and the other upon the other, his head between theirs, and each with an arm about the father's neck; and in this situation the father and the twin daughters remained, as if chained, and wept, and wept. And all, who witnessed the spectacle, wept. And those dear children, born into the world in one hour, were in one hour (it is believed) born into the kingdom of Christ, and in the same hour enabled to hope in the glory of God. What a picture! It was a sight, which angels might desire to see; a sight, which probably never happened before; and very likely will never happen again in a form so interesting, so perfect, so subduing."

A Solemn Incident—occurred at a camp meeting held at Salem, Indiana, a few weeks ago; the first of the kind ever held by Presbyterians in that state:—

"The Monday of this meeting was remarkable for an incident which occurred immediately at the close of the morning service, as one of the ministers rose to offer a prayer. A scene of some confusion and alarm was observed in one part of the assembly, and a woman, who had fallen, as I supposed, of fainting, was taken up from the ground and borne away to one of the tents. I noticed that it occasioned unusual solicitude among those who were near, for an event of this sort, and that a rush of the assembly inclined to the place where the woman was carried. Immediately as the prayer closed, it was whispered, that it was *death.* The woman never breathed again. It was a Mrs. Van Cleve, wife of an elder of a church, about ten miles distant. The husband and children were all present. She came to the meeting and took her seat in the congregation that morning in health. It was a fit of apoplexy.

"This event was affecting, and deeply impressive. The afternoon services were attempted to be made appropriate. They were certainly marked with great solemnity; and I shall expect the judgment day will demonstrate, that a number of souls were awakened and converted through the instrumentality of this alarming occurrence. The woman was regarded as a fit subject for the awful change."

Baptist Continental Society.—A public meeting was held on the 6th of May last, in London, for the purpose of forming a society having the above designation. The friends who united to establish it were fully aware of the difficulties which attend new measures of this kind; but knowing that what is called "The Continental Society," however usefully employed, is bound in its evangelical efforts, by many unavoidable restrictions; it has been deemed expedient that the baptist denomination should pursue its own unfettered plans.—*Watchman.*

The London Baptist Home Missionary Society held their anniversary June 21. The report states, that the blessing of God has evidently rested on the agents and operations of the Society in the last year. In the islands of Scilly, where are four preachers, much has been done in the cause of missions. Cornwall is also favoured with the labours of three ministers.—*ib.*

Synod of Upper-Canada.—At a late meeting of the United Presbytery, the committee on the formation of a Provincial Synod, reported certain resolutions, which were unanimously adopted, constituting a Synod by the name of the "United Synod of Upper Canada," which is divided into the Presbyteries of Brockville and York.

Presbytery of Mississippi.—Within the last year a literary institution, under the care and control of the Presbytery, has been established, with a good and sufficient charter from the Legislature of the state of Mississippi. About $40,000 have been subscribed by a few members of the church towards its endowment.

New-Bedford Port Society for the Moral Improvement of Seamen.—The first annual report of this Society is published. It contains an enlightened and liberal view of the objects of the Society and the wants of seamen. The managers have adopted successful measures for the improvement of boarding-houses, the establishment of a reading-room, registry-office, school, &c. Of the 150 ships belonging to the port, 47 sailed in 1830 without ardent spirits. The report says, "In cases where vessels whose stores have been thus restricted, have returned from their voyages, the advantages of the restriction have been so unequivocal, in the superior harmony, docility and efficiency of the crews, that, principle apart, their owners would have no disposition to return to their former practice."—*Bost. Rec.*

Melancholy.—On Sunday afternoon last, (21st ult.) in Connecticut river, near the quarry in Chatham, a small row boat was upset, containing four young women and two young men; and melancholy to relate, three of the young women were drowned. The young woman who was saved, clung to the boat until she was taken off, and the men swam to the shore. One of the young women drowned is Miss *Minerva Hodge*, about 18 years old, of East-Granby, who had been employed for some time past, in the Arrowmamet manufactory, in this town.—The other two drowned were daughters, one of Mr. Amos, and the other of Mr. Alvin Chapman, both of Glastenbury. It appears, as near as we can learn, that these young persons had very improperly and sinfully spent the afternoon of Sunday in going after fruit; and on their return, they had commenced frolicking in the boat, by rocking it; when the girls became frightened, and crowding to one side, caused it to upset. The bodies of the two Misses Chapman were found the next day; and the search after that of Miss Hodge was continued yesterday.—*Middletown Sentinel.*

Maine Missionary Society.—From the 24th annual report, just published, it appears that this Society has employed during the last year, fifty-five missionaries, nine of them being supported by the American Home Missionary Society.—About four hundred converts are reported in places where missionaries have laboured.

REVIVALS.

How lamentable is it, that so many of the places around us and elsewhere, that were last winter the scenes of powerful revival, are now comparatively barren and desolate! Why is it so? Has the arm of the Lord been shortened? or is his ear dull of hearing? or have his children become lifted up in pride, "through the multitude of revelations" within them? This may be the case, while they have no suspicion of it. The deliberate estimate which they secretly make of themselves may be too high; while at the same time, perhaps, they are making copious confessions of their delinquency, without real repentance or reformation. These confessions may in part be the mere figments of self-righteousness. As Christians that are truly humble will of course confess their sins; so those who would persuade themselves that they are so, must do the same thing to seem consistent; and often they will multiply such confessions, much in proportion as they *need the evidence* of humility to render them *satisfied with themselves.* How *heartless* are these confessions! They may deceive the person that offers them or hears them; but God they *cannot* deceive. He accepts of no confessions but those which lead to amendment. He acknowledges no repentance but that which is a turning away from iniquity—which is connected with "*works meet*" for repentance.

What then are Christians *doing?* This is the trying question. Certainly they are very busy. Are they labouring then for the cause of Christ? or have they concluded to change masters for a season? One of these things must be true. Christians are by no means idle. Perhaps in all their lives, they were never more busy, through the whole length and breadth of the land, than at the present time. We repeat the question then, *What master are they now serving?*

The following is from a clergyman, who sends us many choice favours:—

Deposit, August 25, 1831.

DEAR SIR—I write again, to acknowledge the good hand of God upon another branch of the church in this place. This branch church is located in Sanford, Broome county, five miles from this village. As I am informed, it was organised with eleven members, and now numbers fifteen. The predominant influence in this section of the town is decidedly baptist influence, on the broad principles of antinomianism; and the little church in Sanford, without a pastor, and without the means of grace, has had little more than a name to live. At the earnest request of this feeble church, I went with a few of my brethren to hold a two days' meeting.—And it is not too much, though it is painful to say, that the Baptists arranged themselves in opposition to the meeting. They opposed us *in the meeting, in the house,* and *by the way.* Under such circumstances, nothing appeared to encourage us until the evening of the second day, when fifteen took a seat as inquirers; and before the meeting closed, three or four hopefully submitted to God, and many were deeply impressed. Saturday morning the 20th, being the third day of the meeting, I left them; but the brethren remained, and the Lord blessed their labours and heard their prayers. The 8 o'clock meeting of Saturday was a time of great interest. It continued till noon. Some hopefully submitted, and the interest increased. In this meeting, an aged man began his cries for mercy.

Meetings of our denomination were held Saturday evening and Sabbath evening, with increased interest. But Sabbath evening witnessed a scene of deep emotion. A female, who had sustained a reputable profession, came in and begged of Christians to pray for her, as she had then no hope; and for her father and mother, and six brothers and a sister, that were out of Christ; and such was her distress upon this occasion, that she fell prostrate upon the floor.—To prevent confusion, she was removed from the place of worship; and at intervals she would gather strength sufficient to lift her soul to God, for mercy on herself and friends. During this hour of her distress, her father became a subject of the work; and now, both father and mother are hopefully born again. Still, this distressed female is not satisfied. Behold, she prayeth still. But this is not all. Several of the Baptists, who have hitherto opposed, publicly confessed their sin, gave evidence of their repentance, and entered heartily into the work; and one father and mother among them are now permitted to see two sons and a daughter rejoicing in hope. One staunch Universalist, also, acknowledged the power of God in this meeting, and began to exhort sinners to repent and believe the gospel. There are now fifteen or sixteen that give evidence of a change in the neighbourhood of the meeting; also, a man and his wife from abroad; and the work is spreading.

Tuesday next I go to Sanford, to examine candidates for the church; and in my next you shall have the result of the meeting.

Last Sabbath week, I received fifty-one to the church in Cannonsville, as the first fruits of the meeting in that place. *Truly, the Lord is good.* Your's, L. HULL.

Austinburgh, Rome, Morgan, &c. Ohio.—A gentleman writes to his friend in this vicinity, under date of the 11th ult. that on the Sabbath previous, eighty were received into the church at A. The same good work extends to several of the adjoining towns; and on the same day,

seventeen united with the church in Rome.—About twenty stood propounded for admission to the church in Morgan.

Massachusetts.—The religious state of Massachusetts, so far as we are able to learn, is becoming more full of promise every day. A correspondent—a clergyman who was present—has furnished for this paper an account of the protracted meeting lately held in Bolton. Similar meetings of the like interest and promise, are held from week to week in various parts of the state.

In Essex county the revival is very general. In Newburyport and Salem, the seriousness continues to increase. A protracted meeting was held in Beverly last week, which promised much at its close. In West-Newbury, the revival is powerful; as also in both parishes in Bradford. A protracted meeting is held this week at Andover. Throughout the county, in a word, the interest manifested in religion is extraordinary.

In some academies and schools in this part of the state there have been lately many apparent conversions.

In Northampton and many of the neighbouring towns, the spirit of revival continues to prevail and extend. In Hatfield, where there has not been a revival for nearly or quite a century, a protracted meeting has been held, at the close of which there were a considerable number of anxious enquirers. It would promote the interests of religion, we are sure, if some pastors who are favoured with the attention of an inquiring people, would furnish notices of the state of things, to instruct and encourage others.—*Boston Recorder.*

Derby, Vt.—A letter from a baptist clergyman in Derby, published in the Watchman, after mentioning that they number more than two hundred hopeful conversions, says:—

"The subjects of the work are of all ages, from the grey-headed man of four-score, down to the child of six years. All classes, too, are sharers in it. All our merchants, all our attorneys, except one, are rejoicing in hope. But there is one class among which the work has been peculiarly powerful. I allude to the Universalists. There were many of this sect, and they were most virulent opposers. When the revival commenced, they raged as if they would turn the world upside down. But now there are not more than four or five of them left. All the rest have renounced their refuges of lies, and have either found peace in the Saviour, or are under strong convictions for sin. And the few, who still retain their delusion, dare not speak a word in defence of it, or make the least opposition. Indeed, the entire character of the people seems to be changed; *religion* has become the all engrossing subject of thought and conversation."

In another part of the letter, he mentions, "A protracted meeting was held by the church in Coventry, which has resulted in a powerful revival. Several other protracted meetings in this vicinity have been greatly blest, especially one in Irasburg, during which there were upwards of seventy cases of hopeful conversion."

Connecticut.—We understand that twenty-one persons expect to be admitted to the congregational church in North-Haven, at the next season of communion. One hundred and thirty-one have already been added to that church as the fruits of the revival which commenced in that place several months since. Rev. C. Thompson, of Humphreysville, writes us that "four stand propounded for admission to the church" in that village, and "five or six others are hoping in the pardoning mercy of God. I can truly say that the appearances were never more favourable in relation to a general revival, than at present." We hear that there is an interesting state of religious feeling in Canton; but do not feel justified yet in giving particulars. In Bozrahville, a revival has commenced. The influences of the Spirit still are shed down on West-Hartford, and the result will probably be another large addition to the church under the pastoral care of the venerable Dr. Perkins. We would once more urge our request on our clerical brethren, that they would furnish us with sketches of these interesting scenes, in their own congregations. Such sketches not only animate the hearts of Christians, but more than almost any thing else, tend to convince the thoughtless that religion is a reality, which they must seek immediately and with all their might. Such sketches, too, serve to raise a public monument to the power and grace of God, which his goodness surely deserves. "Were there not ten cleansed, but where are the *nine?*"—*Conn. Observer.*

Washington Co. N. Y.—I had the pleasure of being present at the communion season in the Rev. Mr. Tomb's church, Salem, the 17th inst. As the first fruits of the harvest, one hundred and fifty souls were added to the church, on a profession of having passed from death to life. Of this number, seventy-four received baptism. The house was crowded with a solemn and attentive audience. The venerable pastor directed the services of the day, assisted by two of his younger brethren in the ministry. Every part appeared solemn and appropriate, and gave striking proof of the great utility of protracted meetings. Previous to the meeting held here, religion was on the decline: there had been no revival for several years, and the pastor was in feeble health and discouraged.—*Evangelist.*

Greensborough, N. C.—It is stated in the Greensborough (N.C.) Patriot, that the revival which we stated to have commenced in that place some weeks ago, is progressing steadily and rapidly; that religious meetings for the last month have been very frequent and crowded; that almost every day has added new converts to the band of real disciples; that there has been a great transformation in the character and habits of the society there; and that a deep solemnity still pervades the place. It is estimated that from sixty to eighty have been made the hopeful subjects of divine grace.

The editor of the Patriot, (who does not consider himself a pious man), speaking of the evidences which prove this work to be the result of the Spirit's operations, very justly remarks, that "when men, who have scoffed at religion; when men with strong minds and cool reflection; men who were thought to be sermon-proof and gospel hardened; men who loved the world, and the things of the world; we say, when men of these different characters, are seen lying prostrate on the floor or the ground, and pleading for mercy in the agonies of despair; and afterwards to hear them shouting redeeming love, and to see them declaring by their conduct and conversation, that a complete regeneration has taken place in their hearts; a beauty is seen in religion, from the light of which the scoffer recoils in confusion!"—*Richmond Telegraph.*

The Alleghanies.—Rev. S. Sessions, in a letter to the editors of the Vermont Chronicle, dated Seneca mission, July 29th, 1831, says:—

"I am happy to say that the Lord has favoured another portion of our aborigines with the outpourings of his Holy Spirit; viz. the Alleghanies. This portion of our Seneca tribe number 600; 400 of whom are pagans. They are scattered up and down the Alleghany river for about forty miles. They have never had a missionary among them; the christian party have enjoyed the occasional labours of the missionaries at this and Cataraugus stations, and a church has been formed, consisting of sixteen members, who have stood firm against the assaults of the pagans. But, a few weeks since, the pagans arose and stretched their hand over them, and forbade their receiving a missionary at their reservation, to hold a meeting. As soon as we heard of it, we appointed a four days' meeting there. I arrived and commenced the meeting on Wednesday, and was alone until about noon on Thursday, when Mr. Thayer, the teacher at Cataraugus, arrived. I appointed an anxious meeting at 9 o'clock the next morning, and I met forty in the anxious room! At the the close of the second day, between thirty and forty came to the anxious seat; and the next morning more than fifty assembled in the anxious room to inquire what they should do to be saved; and all seemed to have a deep sense of their awful situation while out of Christ. I left on Saturday. At the close of the services on the Sabbath, I was informed, nearly the whole congregation arose when the anxious were requested to come forward, and pressed their way forward to the seats. Indeed, it was a day of intense interest. We were exceedingly unwilling to break up the meeting, but we were obliged to do it, and we left them alone. I feel very anxious that that people should have a teacher, who will impart to them religious instruction, and feed the lambs of the flock."

Miami University, Ohio.—Under date of July 12, a correspondent says:—

"The work of the Lord has been far beyond any thing that could have been expected. The children of God have been refreshed, and sinners converted. Yesterday evening, after sermon from these words, "Marvel not that I say unto you, ye must be born again," a meeting of inquiry was held. Twenty-eight persons went in, among whom were the father and his son, the almost Christian, the child of eight years old, and students from the different classess, seniors and juniors, &c. The alteration about college is most striking.—*Pittsburgh Jour.*

WESTERN RECORDER.

UTICA: SEPTEMBER 6, 1831.

Hamilton College.—We were unexpectedly deprived of the pleasure of attending the late commencement at this college; and when our paper was last issued, the details respecting it were unfortunately mislaid. The commencement however, is well spoken of. It was attended by a numerous and respectable audience.—The degree of A. B. was conferred on nine young gentlemen; that of A. M. on ten who were formerly graduates, and on three as an honorary title. The degree of D. D. was conferred on the Rev. Timothy M. Cooley, of Granville, Massachusetts. Seventeen young men have been examined for admission to the college. It is also ascertained that a number more will unite with them the ensuing term; and it is said that next year will probably witness more than one hundred students at the institution. The nine graduates were, Messrs. Clark M. Bailey, Benjamin H. Cadwell, John Cochran, Thomas T. Davis, Daniel D. Pratt, Asahel C. Kendrick, Edward R. Thorp, Othniel S. Williams, and J. Alden Woodruff. The ten who took the second degree were, Rev. —— Barton, Flavel J. Brooks, Seymour Gookins, Levi Griswold, Rev. Asa Mahan, Daniel Marsh, Lorenzo W. Pease, Francis Randall, Leicester A. Sawyer, and Daniel D. Whedon.

Oneida Institute.—The public exercises given by the students of this school last week, were highly creditable to themselves and to their teachers. The speakers, we think, were seventeen in number. The enunciation was remarkably clear and forcible; and what is far better, the matter, for the most part, exhibited good sense, good feeling, and good talent combined. A more interesting academic exhibition we never witnessed. Some things, no doubt, might have been improved; but this is incident to human institutions.

An Outrage.—It seems by the western papers, that Rev. Mr. Blanchard, the editor of the Cincinnati Christian Journal, has been personally assaulted by an unprincipled fellow, on account of a paragraph that appeared in his paper, mentioning profligacy as the the cause of a recent case of suicide. If all editors were as faithful and as fearless as Mr. B. perhaps they would meet with similar attacks. We, too, have been threatened, and that repeatedly; but some how or other—perhaps we are deficient in plain dealing—the threats have never been executed. Mr. B. though a slender built man, was able, it seems, to hold down the man of cow-skin, quietly and safely, till he could be secured and put into "durance vile," by the public authorities.

An authentic anecdote is told of the atheistical Volney, which may convey an instructive hint to other infidels. The scene occurred in a vessel on one of our western lakes. A number of gentlemen and ladies were passengers, when a heavy storm arose, that threatened the loss of the vessel and crew. The mast was carried away; the helm became ungovernable; the ship struck repeatedly, and was expected every moment to go down; and all was terror and dismay. None, however, was more affected than this boasting atheist. He cried and groaned, entreated the captain, and threatened him; threw himself prostrate; and at length, as the last resort, cried out, "O! my God, my God, what shall I do?" One of the passengers who had more self possesssion, said to him at this juncture, "Mr. Volney, what, you have a God now!" Volney replied with trembling anxiety, "O, yes! O, yes!" an acknowledgement which was fully appreciated by the bystanders, though he afterwards endeavoured to explain away the force of it, when landed safe on shore.

Infidels seldom feel safe. Thousands of instances have occurred, to show that in an hour of eminent peril, they generally feel the need of an almighty arm to aid them, as well as a power to save them from the condemnation of sin. What is that religion worth, then, that forsakes its advocates in an hour of trial? Atheists, Deists, Universalists, Unitarians, answer the question at once, and not wait for the time of extremity. That time is just at hand.

Missionary Labourers.—The papers mention that twelve or thirteen of the Andover, and six or seven of the Princeton students, have devoted themselves to the cause of foreign missions. Of the latter, four have recently received appointments from the Board. Two, it seems, are soon to go to the Sandwich Islands, and one to Bombay.

For Illinois.—A company of emigrants for this state, are to start from Boston on the 15th or 16th instant, and pass through this part of the country, on their way to St. Louis, where they will probably separate.

American Board C. F. Missions.—The twenty-second annual meeting of this Board, will be held in New-Haven, Connecticut, commencing on Wednesday the 5th of October, at 10 o'clock, A. M. A sermon is expected from Dr. Woods.

A Temperance House.—A temperance house is kept in Vernon-Centre, by Mr. Levi Hills. The fact ought perhaps to be more generally known, for the accommodation of those who practice abstinence.

A Hebrew *christian* church has been opened in Liverpool, England, by the Rev. H. S. Joseph, late rabbi of Liverpool. Mr. J. preached on the occasion, from Romans x, 1—"Brethren, my heart's desire," &c. Several of the Jews were present.

Rev. Daniel Newell, of the third presbyterian church in this village, has accepted of a call from the congregation in Winfield, Herkimer county, to become their pastor.

The annual commencement of Yale college will be held at New-Haven, on Wednesday the 14th inst. Chancellor Kent is expected to deliver the address to the Phi Beta Kappa Society.

The commencement of Amherst college was held on the 24th ult. when the degree of A. B. was conferred on sixty graduates.

POLITICAL.

FOREIGN.

London papers to the 23d of July were received at New-York, on Thursday last, by an arrival from Liverpool.

Great-Britain.—The reform bill still lingered in the House of Commons. This delay appears to arise from the discussions and differences of opinion in adjusting its details. The several boroughs proposed to be represented in the plan of the ministry come up one after another, and thus much opportunity is given for debate and procrastination. On one occasion, the ministry found themselves with a nominal majority of thirty; forty of the fast friends of reform having voted against them, on the ground, that with respect to a particular borough, they had deserted the principles of their own system.

One of the latest London papers states, that a treaty had been recently concluded between Great-Britain and France, whereby the two governments have bound themselves to an intercession with Russia in favour of Poland.

Prince Leopold, in a communication to Parliament has relinquished his salary and other emoluments from England, except so far as may be necessary for the payment of the subscriptions to various public charities commenced by the Princess Charlotte and himself.

Russia & Poland.—The latest accounts from Warsaw, are of the 7th of July, at which time the capital was perfectly tranquil. It now appears that the importance of the supposed treason had been greatly exaggerated. The cholera continues to make fearful strides, particularly amongst the armies. The accounts from the Russian army, when near Pultusk, were really awful.

From the main armies there is nothing conclusive. The Polish commander in chief had left Warsaw to join the army, and as the Russians were advancing to meet him, a battle was shortly to be expected.

France.—The new Chamber of Deputies was to meet on the 23d July. The letters from Paris were not very favourable. The ministers, who, a short time since, spoke of a majority as certain, now, it is said, speak only with hopes, as 220 of the present deputies are entirely new members, and their opinions and intentions cannot yet be ascertained with any degree of certainty.

The anniversary of the taking of the Bastile, on the 14th July, which had been looked to with considerable apprehension, passed off, on the whole, smoothly. The capital remained quiet on Saturday evening, and every thing betokened, from the precautions taken by the authorities, that the three days of July would pass off in the same manner.

All the attention of the speculators was concentrated upon the meeting of the chambers, which was to take place on the 23d; but they seem as much at fault as ever as to the tenor of the King's opening speech upon that occasion. It seems to be admitted that ministers have felt some difficulty in coming to a decision upon the great questions of foreign and domestic policy, which now press upon their attention, and the apprehension is gaining strength amongst the liberals that their disclosures will be unsatisfactory.

The "army of observation," stationed on the northern frontier of France, would, by all accounts, amount to 140,000 men before the end of July.

The Cholera Morbus.—This terrible disease still continued its ravages, and was making melancholy havoc at St. Petersburgh. In that city, on the 2d July, there were 99 new cases, and 57 deaths. On the 3d, 152 cases, 67 deaths.—On the 4th, 223 cases, 106 deaths.

Spain & Portugal.—Extract from the agent to Lloyd's at Gijon, July 1:—"The Spanish *Gazette* of yesterday, arrived from Madrid, says that the Portuguese government had issued letters of marque against the French."

We understand, from good authority, that Ferdinand has determined to support his worthy neighbour and relative, Don Miguel, with an army of 25,000 men, against the French, English, or any other power that may presume to go to war with him.—*London paper.*

DOMESTIC.

Mrs. Bradstreet's Suits.—At the district court of the United States, which commenced its session in this village on Tuesday last, about two hundred and fifty of the recognitors who had been summoned from the counties of Albany, Rensselaer and Schenectady, for the trial of Mrs. Bradstreet's suits against the citizens of this village, appeared and answered to their names. Immediately after the recognitors had been called, Mr. Beardsley, one of the counsel for the tenants, moved that the causes should be dismissed, for an alledged error in the proceedings on the part of the demandant, in omitting a specification of the value of the property demanded. This, he contended, was a fatal error. The United States courts, by statute, had no jurisdiction in suits, where the claim was for a less sum, or the property demanded was of less value, than $500; and the settled practice of the courts required that it should be suggested in the writ and declaration, that the claim, or the value of the property, amounted to or exceeded that sum. Mrs. Bradstreet, in person, resisted the motion, and asked to amend. In her addresses to the court, she exhibited great self-possession and considerable eloquence. The court, however, refused leave to amend, and sustained the motion; the suits were dismissed; and the recognitors immediately discharged. "Writs of right" are now abolished in this state, and it has been heretofore decided that Mrs. B. cannot recover by ejectment. If, therefore, Judge Conkling's decision is sustained by the supreme court at Washington, her claim to property in this village may be considered at rest.

The recognitors received no pay for their expenses or attendance. The marshal declined paying them, until authorised by the officers of the national treasury; and the judge expressed his doubts whether they would receive any compensation, unless they obtained it from the demandant.

The Slave Insurrection in Virginia.—The southern papers are filled with letters and reports from Southampton county, the seat of the insurrection. They are somewhat contradictory; but taken together, it appears that the number of the insurgents was from 150 to 200; that the number of murders committed by them is between fifty and sixty, principally women and children; that from fifty to one hundred of the negroes have been killed by the militia, a considerable number taken prisoners, and the residue dispersed. At the date of the latest accounts, the disturbed section had become tranquil.

Atrocious Murder.—On the 26th ult. Guy C. Clark, of Ithaca, murdered his wife with an axe. "Two of his children (says the Ithaca Journal) were present, the eldest a girl about ten years old, by whom the circumstances were related to the coroner's inquest. He suffered himself to be arrested without resistance; and seemed to exult in the act, as one premeditated, and the awful consequences of which he had coolly considered. He was committed to take his trial at the next circuit court, which will be held in December next. He is a man of a naturally strong and intelligent mind, who had become brutalised by habitual intemperance—*intemperance*, that scourge of civilised society, which has thus subjected an already agonised wife and mother to the most excruciating death, has cast upon the chances of an uncharitable world five orphan children, and brought an unnatural husband and father, who cannot long close his breast to the awful visitings of conscience, to the almost certain prospect of expiring upon the gallows, for a crime which bespeaks him a demon rather than a man."

French Treaty.—Simeon Draper, Esq. of this city, passenger in the ship Formosa, Capt. Orne, arrived on Tuesday evening, is bearer of despatches from Mr. Rives, to our government.—Among the despatches is the treaty lately concluded with the French government by our minister at Paris. An article appeared in the Journal du Havre of the 5th July, on the subject of this treaty, which is not only premature and unauthorised, but incorrect in many of its details. We learn by Mr. Draper, who obtained his information from Mr. Rives, that the amount of claims to be paid by France for spoliations of American property, is twenty-five millions of francs, payable in six yearly equal instalments, with interest at the rate of four per cent per annum, from the date of the treaty being ratified by our government, which interest will swell the amount to about twenty eight millions five hundred thousand francs.

Mr. Rives has stipulated on behalf of our government, the payment of one million five hundred thousand francs, in settlement of the Beaumarchais claims; that wines (white and red) shall be admitted in our country on the following terms: Wines in bottles, shall pay 20 cts. in place of 30; in casks, 10 in place of 15. All other wines now paying 10 cents, shall be admitted at 6 cents duty.

The French government, on their part, stipulate to relinquish all the Louisiana claims; that American long staple cotton shall be admitted at twenty francs per 100 kil. (the same duty as short staple pays), in place of forty francs as now charged.—*N. Y. Mer. Advertiser.*

Rail Road.—The Mohawk and Hudson railroad company having received their locomotive from England, by the Mary Howland, it will, we understand, be in operation upon the road in the course of a few days. It is called the *Robert Fulton.* The American locomotive, the *De Witt Clinton*, has been returned from the foundry at West-Point, and will be also soon on the road. When these two engines shall be in full operation, they will leave this city and Scehnectady alternately, every other hour, during the day. Their speed is yet to be tested; but will not be less than twenty miles an hour. *Albany Argus.*

The Daily Advertiser, of Saturday last, says, "On Thursday the locomotive De Witt Clinton came down from Schenectady, on her first regular trip, in fifty minutes, with a train of cars behind her. Yesterday a friend of ours left with a small train of cars, at twenty-eight minutes past 10; eight coaches having preceded. The engine went at the rate of nine miles an hour up the long inclined plane of three miles in extent, with a descent of about twenty-one feet per mile. The last seven miles on a level were passed in thirty minutes exactly."

The Argus, speaking of the contemplated railway from Schenectady to Utica, remarks:—"This is a matter of material interest to the public generally, and especially so in connection with the great interests of trade, transportation and travel. The extent of travel merely, on this route, may be estimated by the fact, that a company, now advertising for a charter, will offer to construct the road exclusively for passengers, and to pay to the state the amount of toll which such passengers would pay in the canal packet boats. But the road ought not to be limited to passengers."

Canal Tolls.—The amount paid this year up to the first day of September, to the collector at Albany, on merchandise cleared at his office for the Erie and Champlain canals, is one hundred and fifty-one thousand, one hundred and thirty-six dollars, which shews an increase of forty-five thousand dollars over last year, up to the same time.—*Alb. D. Adv.*

Trial of a Steam-Boat Engineer.—The Buffalo Republican states, that at the late Erie common pleas, the engineer of the steam-boat Peacock was tried on an indictment for manslaughter. This vessel about a year ago, sustained an injury in one of her steam pipes, when about two miles from Buffalo, by which accident fifteen persons lost their lives. The Engineer was indicted under the statute. The public prosecutor went fully into the examination of witnesses, to substantiate the charges of ignorance or gross neglect on the part of the defendant. But after a full investigation, there was not sufficient made out to sustain the indictment, and a verdict of acquital was entered.

Robbing Gardens and Orchards.—Many persons have pilfered from orchards and gardens, under an idea that the offence was not punishable by the laws of the state. For the information of such poachers, it is thought proper to state, that by the revised statutes it is made a misdemeanor, and is punishable by a fine of $150, and six months imprisonment in the county jail.

Tobacco.—The quantities of leaf and manufactured tobacco, cigars and snuff, entered for home consumption in the united kingdom of Great-Britain, for the year ending January 5, 1831, amounted to 1,406,402*l.*; and the duty received thereon to 2,933,050*l.* 10s. 10d.

It is stated by the National Intelligencer, on the authority of a gentleman who lately visited Mr. Madison, at his seat in Orange county, Virginia, that he enjoys excellent health. He is above eighty years of age. His mother, it is mentioned, lived to nearly one hundred.

The steam-boat Yellowstone, owned by the American fur company, has ascended the Missouri to Fort-Tecumseh, 1300 miles above St. Louis, and brought down a full cargo of buffalo robes, fur and peltries, besides 10,000 pounds of *buffalo tongues.*

THE VERSE-A-DAY SYSTEM.

JOHN XVI.

Tuesday, Sept. 6.—30. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we believe that thou camest forth from God.

Wednesday, Sept. 7.—31. Jesus answered them, Do ye now believe?

Thursday, Sept. 8.—32. Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

Friday, Sept. 9.—33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: But be of good cheer; I have overcome the world.

CHAPTER XVII.

Saturday, Sept. 10.—1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Sunday, Sept. 11.—2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Monday, Sept. 12.—3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Tuesday, Sept. 13.—4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

MARRIED,

At Ballston, N. Y. on the 29th ult. by M. L. R. Perine, D. D. of Auburn, Mr. *Elias Child*, of Tompkins, N. Y. to Miss *Melissa Hollister*, of Ballston.

DEATHS.

In Schoharie, on the 24th ult. *Harmanus Bouck*, Esq. He was apparently in the enjoyment of his usual health, and attending to his ordinary business, when he fell and instantly expired.

At Savannah, (Ga.) on the 16th ult. *George Danforth*, Esq. of Middleburgh, Schoharie county, aged 41.

In Kenhawa county, Va. on the 10th ult. Capt. *Samuel Washington*, nephew and one of the legatees of Gen. George Washington, aged 60.

At West-Hartford, Con. on the 17th ult. Deacon *Moses Goodwin*, aged 81.

LADIES' FAIR.

The Ladies' Fair, for the benefit of the Orphan Asylum, will be held at Washington Hall, on Thursday the 8th inst. commencing at 10 o'clock, A. M. *Sept.* 6, 1831.

SYNOD OF UTICA.

The Synod of Utica will meet at Potsdam, St. Lawrence county, the second Thursday of September next, at 7 o'clock, P. M.

Attest, N. COE, *Stated Clerk.*

COLONISATION SOCIETY.

The following sums were received by the Subscriber, for the American Colonisation Society, from the 22d of September, 1830, to the 4th of July, 1831:—

From the Baptist Society, Williamson,	$5 00
Do. do. Franklin,	2 81
Presb. Society, Sauquoit,	3 62
Guilford,	16 21
Rev. A. L. Chapin, missionary,	1 00
Presb. Society, Vernon-Centre,	2 15
Cato Four Corners,	3 25
Baptist Society, Elba,	3 00
Do. do. Fleming,	4 75
Total,	$41 69

The following sums were received from the 4th of July ult. to the 1st of September inst:—

From the 1st Cong'l Society, Verona,	$5 70
Cong'l Society, Bridgewater,	20 00
Protestant Epis. Church, New-Berlin,	30 00
Baptist Society, Homer,	15 00
Westville, Otsego county,	5 00
Deerfield,	2 47
S. S. celebration, Pres. Soc'y, Mexico,	6 60
1st Baptist Church, Hamilton,	11 55
1st do. do. Mexico,	10 00
2d do. do. Utica,	6 69
Baptist Society, Lowville,	7 00
Presb. Society, Vernon,	6 10
S. S. celebration, Pres. Soc'y, Vernon,	2 90
Presb. Society, "New-York Mills," Whitestown,	8 25
Cong'l Society, Westmoreland,	21 06
Adams, Jefferson county,	8 50
Presb. Society, Oneida,	3 15
Baptist Society, Medina,	4 81
Do. do. Newport,	6 66
1st Presb. Society, Utica,	40 00
2d do. do. Verona,	5 31
Rev. Mr. Crandall's Con. Stow's Square,	2 50
Presb. Society, Watertown,	23 70
Do. do. Brownville,	5 11
Do. do. Evans' Mills,	7 19
Do. do. Fairfield,	11 00
Do. do. Steuben,	4 38
1st Presb. Society, Rome,	20 81
Cong'l Society, Paris-Hill,	12 50
Baptist Society, Victory,	3 00
Presb. Society, Salisbury,	2 00
Presb. & Baptist Societies, Richland,	26 32
Cong'l Society, Paris,	6 50
Baptist Society, Franklin,	5 00
Temperance Society, Stockton,	5 00
Welch Cong'l Society, Utica,	1 91
Presb. Society, Waterville,	4 75
Total,	$368 42

SAMUEL STOCKING, Agent.
Utica, Sept. 1, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

C. J. Burnett, L. Rathbun, A. Doolittle, I. Bristoll, N. Seymour, Gerrit Smith, Esq. E. Stone, L. Lounsbury, J. C. Rich, S. Cowles,* Rev. A. Miller, J. E. Hollister.

* The year paid for expires No. 47 of the present volume.

SEMINARY FOR YOUNG LADIES.

THE next term of this Institution will commence on Wednesday the 28th day of September instant, and will continue thirteen weeks.

S. WHITTELSEY, Principal.
Utica, Sept. 6, 1831. 36w3

A WET NURSE.

WANTED, a Wet Nurse. Enquire at this office.
Utica, Sept. 6, 1831. 36

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

UNIVERSAL GEOGRAPHY.

JUST published, the *fourth* edition of Woodbridge and Willard's Universal Geography, ancient and modern, adapted to the present state of the world; for the use of the higher classes in schools and academics, and for private libraries; accompanied by both ancient and modern Atlases. Modern Geography by William C. Woodbridge, editor of the "Annals of Education," and author of "Rudiments of Geography for Schools." Ancient Geography by Emma Willard, principal of the Troy Female Seminary.

The present (fourth) edition has been improved by the addition of such recent information of changes, improvements, and discoveries, as have been deemed important. A new folio map of England, Scotland & Ireland, a map of the Pacific Ocean, a chart of the principal animals of the world, a geological map of Europe, and a view of the principal sections of canals in the United States, with several new engravings of cities, public buildings, &c. have been added. The maps of the four quarters of the globe are from new and improved drawings, and it is believed will be found to possess *peculiar advantages.* The plan of this work, as also of the School Geography by the same authors, (which is claimed to be original), it is well known, has obtained the decided approbation of the most eminent geographers and teachers in Europe, as well as in our own country. The following opinion of this work, from Rev. Joseph H. Harris, late of Cambridge University, England, President of King's College, York, U.C. has been recently received by the publishers:—

"Allow me to return you my best thanks for the copy of your Universal Geography, and its accompanying atlas; and if I may offer an opinion on its merits, I would characterise them as the most comprehensive, and best methodised, and therefore the most useful work, connected with the subject of Geography, that I have met with; not only admirably adapted to the purposes of instruction, but containing much to render them valuable as a reference at all times."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

☞ In press, the *fourteenth* edition of "WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY & ATLAS," for Schools, with additions and improvements.

THE CHILD's BOOK ON THE SOUL, illustrated in familiar dialogue, with engravings; by Rev. Thomas H. Gallaudet. This little volume has received from many of our most respectable periodicals, of different religious denominations, the strongest testimony with regard to its interesting and useful character. Of it the Weekly Messenger says—"We should desire to see a million of the Child's Book on the Soul distributed among the children of America. It cannot be too highly recommended to Sunday and infant schools."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

BABINGTON ON EDUCATION; from the seventh London edition; with a preliminary Essay, by Rev. T. H. Gallaudet. "To Mr. Babington (says the Christian Spectator) it has been left to discover the key that unlocks the mystery of education. It deserves to be again and again read by parents. Like a letter written on business, it is a real matter of fact production." For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

AN APPRENTICE WANTED,

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.
Utica, August 22, 1831. (35) JAs. INGOLS.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse*, a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,
Utica, Aug. 23, 1331. (34w6) 62, Genesee st.

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy would give notice, that the fall term of that institution will commence on Wednesday the 7th of September, under the care of Mr. BLODGET, as Principal. The school comprises a male, a female, and a juvenile department. The male department will be under the immediate instruction of the Principal, and in the other departments experienced and well qualified teachers have been engaged; and it is confidently believed that few academies in this vicinity will furnish greater facilities for the attainment of a thorough education. The Academy has been recently repaired, and is now in good order. Particular attention will be paid to the preparation of young men for the business of teaching. The terms of tuition in the male and female departments will be: For common English studies, three dollars per quarter; for higher branches, four dollars; for Latin, Greek and French languages, five dollars. In the juvenile department, tuition from $1.75 to $2.50 per querter. No scholar received for less than a term. Tuition payable in advance.

By order of the Trustees. L. BERRY, *Clerk.*
August 23, 1831. 34

NEW MANUAL OF CHEMISTRY.

A MANUAL of Chemistry, containing a condensed view of the present state of the science, with copious references to more extensive treatises, original papers, &c.; intended as a text-book for medical schools, colleges, and academies: By Lewis C. Beck, professor in Rutgers' College, New-Jersey, and in the Academy of Medicine, Vermont, &c: Just received and for sale,
August 16, 1931. By HASTINGS & TRACY.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

LEGHORN HATS,

OF superior quality and colour, just receivsd, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by
August 2, 1831. (31) BARTON & BUTLER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

POETRY AND MUSIC.

From the Scholar's Weekly Gazette.

THE LAST PARTING.

"Lovely were you in your lives;
And in your deaths you were not divided."

All night had a young mourner sat beside the bed,
Watching that fitful slumber, which precedes
The last close strife with the destroyer—death.
She wip'd the cold dew from her mother's brow,
And wet the parched lip, with gentle touch,
Much marveling *why* that sweet voice was mute,
Which ever kindly answer'd to her own;
And why the drooping, heavy eyelids, hid
So *long* from her, the glances of fond love.

Day dawn'd in the far eastern sky,
And the grey mists roll'd upward to the hills.
The stars went out at intervals; the streams
Awoke to gladness in the sun's first smile;
Flowers burst their frail bonds at the dewdrop's touch,
Blushing more deeply through their silvery veil:
From the thick forest came melodious notes,
Mingling with nature's morning sacrifice:
Beauty and melody and perfume blent
From earth's green altar, rising up to heaven.

"Flowers, flowers will waken her," cry'd the young girl,
As their fresh odours came into the room,
Where love was struggling to conquer death:
And soon the garden lost its choicest gems,
Ere the morn's tears were dry upon their eyes.
"Mother, dear mother, wake from your long sleep,
These flowers are sweet, and the fresh air is cool;
They will refresh your eyes, and your hot cheek
May lose its feverish brightness, in the breeze
That freely comes from our own mountain home."

"My child, my child, your constant love doth make
The bonds part painfully, that bind me here;
Else death were welcome to my weary breast.
May He whose love is greater far than ours,
Bless you and keep you when I am no more!"
In one fond kiss the victim's strength was spent,
And her tir'd soul departed to its rest.

But when they came unto the couch of woe,
The fair child's head was pillow'd on the breast
Where it first slumber'd—*but in colder sleep;*
And flowers that lay upon them, and around,
Shedding strange beauty on the still, pale dead,
Were not divided from them in their grave!

MARIA.

Singing in Families.—We are delighted to learn from various sources, that the circulation of simple, familiar melodies, is waking up an interest in families, in favour of singing the praises of God *daily.* This result might naturally have been anticipated; and yet we hardly dared to expect so much from such small means. We think it far better that families should attempt to sing in their daily worship, than to neglect this privilege, through any real or supposed deficiency of talent. If the tunes are even bad, and the performance feeble and tasteless, still the singers may perhaps edify themselves and each other, and thus accomplish the design of the institution, so far as private worship is concerned. Cultivation is desirable; good music is always preferable to bad; good style possesses its many advantages; yet where these are wanting in a family, it may not be best to wait for them before its members begin to sing. We hesitate not to say, that if only one person is able to sing, and he but indifferently, the good work should be prosecuted. The Saviour is infinitely worthy; and he should be daily our strength and song, in the house of our pilgrimage. Under this kind of practice, talent would gradually improve, and the spiritual influence of devotional song by degrees be restored to families, and to churches; and to crown all, a race of children would grow up, that could sing almost without exception. It is too late in the day to suppose that a few only of our race could be made singers. The fact is far otherwise, as we have often intimated, in reference to countries whose habits are favourable to general cultivation.

Teachers.—Those societies that wish for a first rate teacher of vocal music, must lose no time in securing one; for the season of engagement has now arrived. Good teachers are comparatively few in number; and these will soon begin their appropriate work for the season.

PARENTAL.

The following "advice" is condensed by the Episcopal Recorder, from the Christian Index, a baptist paper. It furnishes profitable food for meditation and self-inspection, to those who are parents, especially when we add to it such considerations as grow out of the covenant promise—"I will be a God to thee, and to thy seed after thee:"—

ADVICE TO CHRISTIAN MOTHERS.

Let it be recollected, that it is a matter of prime importance, to arouse and fix the attention of children. To gain this object, use various means, with all the winning acts which skilful management and experience can suggest. Let your arguments and illustrations be plain, simple and familiar.—While you lead them into the fields, tell them of God, the mighty maker and preserver of the world, and point to the numerous proofs of his power and goodness around them. When you notice the events of Providence, connect them with the justice and mercy of God, in such a way as is calculated to touch the springs of fear and hope, desire and aversion.

Conversation is certainly the easiest and happiest method of attracting and interesting the minds of children. If truths in an abstract form fail to impress them, they are generally attentive to facts which are on a level with their capacity. Mr. Cecil observes, "that when addressing children, he often found that well chosen narrative fixed their volatile thoughts and passions, after every thing else had proved ineffectual."—This good man recollected his own early days, and took a lesson from his experience, confessing that when he was a child, and a very wicked one, Janeway's Token for Children had more than once sent him to weep in a corner. In our time, books of this kind are multiplied to profusion, and a select number may be put into the hands of children; but it will be well for you often to give a short sketch of characters, with some touching incidents, in your familiar discourse. Too much is usually expected from reading, and too little is attempted in conversation, which affords opportunity for intermixing with narrative, seasonable warnings and affectionate exhortations. The grand facts and principles of revealed religion are best taught by the living voice, and the obligation under which parents are laid to adopt and preserve this course of instruction, appears from the solemn precept given of old, by Jehovah himself. "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Young children are capable of understanding many parts of the word of God, much sooner than we are apt to suppose, when once the right method is adopted; but they must be allured, not driven; fed, and not surfeited. They require pictures, parables, similes, and incidents, which are adapted to strike the imagination, and touch the heart. "I have heard Dr. Doddridge relate," says Orton, "that his mother taught him the history of the old and new testament, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat; and her wise and pious reflections upon the stories there represented, were the means of making some good impressions upon his heart, which never wore out; and therefore this method of instruction he frequently recommended to parents." Indeed, I am convinced that the simple and sublime records of inspiration ought to be read before the formal work of catechising is begun. Nothing in the world is so calculated to rouse the curiosity, and kindle the ardour of the opening mind, as the wonderful events and the diversified characters, which are vividly presented to us in the sacred volume. The plan of Dr. Dwight's mother well deserves your attention. This excellent woman, while her son was under six years old, taught him in the nursery as in a school, and twice a day heard him repeat his lessons. Here, in addition to his task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period had expired. During these intervals he often read over the historical parts of the bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations made upon his mind, that their minutest incidents were indelibly fixed in his memory.

But you must be concerned, not only to furnish your offspring with a knowledge of God, but also to train them early for his service. I knew an intelligent and godly woman, who used to take her little son into her chamber, and teach him to pray, partly by explaining to him the nature of the duty, and partly by offering up petitions suitable to his wants, and hearing those which were audibly uttered from his own lips. The success of this scheme fully answered her expectations. He acquired, at the age of seven years, a facility in connecting his ideas and expressing his feelings in an unborrowed language, with a happy fluency, and with every mark of seriousness and simplicity.—When children are advancing towards maturity, Dr. Watts' Guide to Prayer, or Matthew Henry's work on the same subject, may be put into their hands.

In giving instruction to your tender rising charge, let me advise you constantly to inculcate moral duties on christian principle. Let them be enjoined strictly to speak truth, and to do justice; not merely because falsehood and fraud are disreputable among men, but because they are sinful and highly offensive to God. Let them be habituated to temperance and purity, not only because luxury and excess are injurious to the body, but because they are deadly and ruinous to the soul. Teach them to be kind and communicative to the poor, and liberal in supporting good institutions, without expecting the incense of praise, to feed their vanity. Make them acquainted with their constant dependence on the grace of God, the merit and intercession of Christ, and the work of the Holy Spirit.

MISCELLANEOUS.

RECOLLECTIONS OF THE AMERICAN REVOLUTION.

A correspondent of the Connecticut Observer, who, it would seem, is highly respected for his intelligence and piety, communicates to that paper, the following details of the revolution of which he was an eye witness. It is sometimes well to be reminded of the price paid for our national privileges:—

About the first of November, 1779, the main body of Gen. Washington's army of the revolution, took up a line of march from the vicinity of the Hudson river and the White Plains, to New-Jersey, for winter quarters. After three or four days' march through snow and water they arrived at Morristown, and put up in houses for the night. The next day they marched about two miles in a northerly direction to a forest of woods, where they went immediately to felling timber for building huts to cover them from the cold and snow which was falling daily. As they had nothing to cover them but a single blanket, they were induced to make every exertion to complete their shelter from the storms, and in about a week they were so far accomplished as to admit their tenants to a comfortable abode. This caused much rejoicing; but after some time provisions began to fail, in consequence of the Hudson and the Delaware being frozen to such a degree as to prevent boating, and the state of New-Jersey was not able to furnish provisions for so large an army for any great length of time. The troops were now brought to half allowance, which caused some murmuring; but when they understood the cause, they bore it very patiently, until a further reduction to one quarter of their common allowance, which was four ounces of meat and four ounces of bread per day. Many now determined to help themselves, and sallied out to plunder the inhabitants, which caused such complants that a guard was placed around the encampment, and every soldier taken out of the line of sentries was tied up and flogged twenty lashes without the trial of a court martial. Things went on thus, and provisions failing from day to day, until they were reduced to four ounces of bread or beef, *once in two days,* which so whetted their appetite, that many said they should rather have nothing to eat, then they should not be hungry. This was soon brought to a trial, as they had no allowance nor a mouthful of any food for *four days.* Strange as it may seem, their craving appetite almost entirely subsided, and murmuring ceased, and conversation took place in a very humorous and jocose manner. Some would say, "I believe, my soul, they mean to starve us to death; well, we die in a good cause, never mind." Others would say, "I would rather be shot by the enemy, than to be starved to death by our own people, however."

After four days' fasting, they had a gill of wheat dealt out to each man, and now a consultation was had to consider what they should do with it, for none cared much whether they ate any thing. However, it was finally concluded to boil it and eat it, for they knew not that they should ever have any more food. About this time a gun was fired, and they all rushed out, expecting some man was killed by one of the sentries. But they soon found that some of the officers had shot a dog that strolled into the camp, and the next day one of their cooks reported that he skinned the dog and cooked him, and a company of officers had made a thanksgiving dinner on him.

After *four days' more fasting,* one bitter cold morning before sun-rise, they discovered Gen. Washington leading his horse, and calling at every hut, making enquiries of every soldier in a most feeling manner, how he fared, and about his sufferings, stating that he had not been informed of their extent until the night before, and that he, while the tears were pouring down his cheeks, would do all in his power to get them some food. The soldiers, seeing their beloved General so affected, replied to his enquiries, "General, we fare well enough, we want for nothing, and are ready to fight whenever you will give us a call." These cheerful answers so affected the General, that he could scarcely thank them for their patience and patriotism. Before night that same day, the steward's call was beat throughout the camp, and in a few hours they came with a few ounces of fresh beef to each man. At the sight of food, the soldiers were so fierce after it, that the steward was obliged to place the sentry over it till he could weigh it off to each man, and as fast as it was dealt out, each man swallowed it as quick as a dog would have done in a starving condition. The next day they had four ounces of bread, and continued much in this way until March, when the Connecticut line left Morristown, and went to Scotch plains, where the inhabitants were more liberal and the soldiers fared much better. Soon after their arrival at this place, a severe skirmish occurred with the enemy; and enfeebled as they were by long scarcity, they evinced unshrinking courage, and an unbroken spirit. The passage of a bridge was disputed. The British having at length succeeded in planting their standard upon it, rushed onward with impetuosity. But no sooner had they reached the other side—so terrible was the charge of the Americans with fixed bayonets—that they were driven back instantaneously, and relinquished the attempt.

But I might have said, that want of food was not the only sufferings of the American army. The severity of that winter is well remembered to this day. The snow was three and four feet on a level; no water but melted snow, and the cold so intense for six weeks, that a drop of water was not seen from the rays of the sun: And the men were so poorly clothed, that the guards who were sent out might be traced in the snow by the blood of their feet. Yet all these hardships and sufferings were borne with the utmost fortitude and patience, looking with firm resolution to the independence of our own country. And yet, lamentable as it is, these sufferings, and many others, have been compensated only by the frowns of an ungrateful country.

AN OLD SOLDIER.

PRACTICAL UNIVERSALISM.

The following illustration is presented by a correspondent of the Connecticut Observer:—

MR. EDITOR—Through the medium of your paper, an individual wishes to say a few words respecting Oliver Watkins, the unfortunate man who was executed a few days since in Brooklyn, Ct. It was stated some months since in papers of a certain stamp, that he was a member of an orthodox congregational church. This was a *false* statement. It is not known that he was ever connected with *any* church. He was, indeed, once under some conviction of sin, and indulged for a little time, a sort of hope of piety, among the Methodists in some town in Pennsylvania. But he soon showed that he did not possess the *spirit* of piety. He became a neglector of religion, cherished a sceptical spirit, and was a reputed Universalist for years. Thus by a departure from the truth as it is in Jesus, he threw off restraints from his unruly passions, and declined in character, until he died the ignominious death of the gallows. He seemed rather reluctant to disclose his religious opinions. But to a few who often visited him, he frankly owned, that he did not believe in the eternal punishment of the wicked; and that he was not convinced that any punishment awaited the ungodly beyond the grave. He had little if any confidence in the scriptures. A few days before the closing scene, however, he became somewhat solemnised in view of death; regretted that he had effaced serious impressions, and neglected religion; and professed to renounce his universalism. Whether this was feigned or not, God knows. He seemed to brace himself to the shock of death with sinews of iron, & a brow of brass. Had he not departed from the truth, he would probably now have been in the enjoyment of life and respectability. His sad example seems to raise a warning voice against obliterating religious impressions, and especially against receiving the fatal doctrine of the arch deceiver, "*Thou shalt not surely die.*"

B.

IS THIS CHARGE UNFOUNDED?

A more saddening reflection can scarce occupy the mind of an observing Christian, than this: Thousands of impenitent sinners, in this land of gospel influence, are every Sabbath addressed by what they regard as the most important message which christian ministers have to deliver them, while in fact they have either such a *substitution* for gospel truth as can never awaken them, or the form of truth exhibited in such a way as must ever prove inefficient. In regard to substitution of something else for gospel truth, we have not in view simply such forms of error as unitarianism or universalism, but much that may be found in orthodox churches.—For example, many preachers declare to impenitent sinners, that they cannot repent, in such a mode and in such connection, that their hearers actually suppose themselves *excusable* for not immediately becoming followers of Christ. Instances can be pointed out, where an erroneous mode of presenting this doctriue really counteracts the tendency of all other doctrines taught. We are not here deciding upon the exact mode in which this doctrine should be presented, but assert what is *unquestionable fact,* that many do state it in such a way as effectually to promote the impenitence of their hearers. This is the legitimate tendency of presenting it in any such form as will relieve the consciences of the impenitent.—*Ch. Index.*

THE REPUBLICANISM OF TRUE RELIGION.

The late King of Sweden was, as it seems, under great impressions of spiritual religion some time before his death. A peasant being once, on a particular occasion, admitted to his presence, the King, knowing him to be a person of singular piety, asked him, "What he took to be the true nature of faith?" The peasant entered deeply into the subject, and much to the King's comfort and satisfaction. The King, at last, lying on his death bed, had a return of his doubts and fears as to the safety of his soul; and still the same question was perpetually in his mouth, to those about him, "What is real faith?" His attendants advised him to send for the archbishop of Upsall; who, coming to the King's bedside, began in a learned, logical manner, to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour. When he had done, the King said with much energy, "All this is ingenious; but not comfortable; it is not what I want. Nothing, after all, but the farmer's faith, will do for me."

Disobedient children, if preserved from the gallows, are reserved for the rack, to be tortured by their own posterity. One complaining, that never father had so undutiful a child as he had: "Yes," said his son, with less grace than truth, "my grandfather had."

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver-Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine - -	broken	Franklin - - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.

Utica, Nov. 5, 1830.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 94a5 00	Sole, oak tanned, lb.	20a25
Pearl do.	5 20a5 25	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	all	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana -	11a12	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	8a10	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	8 75a9 50
Alabama -	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 25a5 37	Havana, white, lb.	9a12
Western (canal)	5 44a5 62	—— brown -	6a8
Rye flour -	3 62a3 75	New-Orleans -	6a7
Indian meal	3 62a3 75	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 08a1 12	*Tallow.*	
—— western	1 12a1 16	American, lb. -	6a7
Rye - -	76a78	*Teas.*	
Corn, north yellow	68a70	Bohea, lb. -	40a45
Oats - -	40a42	Souchong -	56a75
Barley -	80a	Hyson-skin -	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson -	88a1 20
Hides.		Hyson - -	90a1 20
La Plata, lb. -	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial -	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb. -	8a9	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a36 00	—— pulled -	45a50
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography,* illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque,* Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics;* and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.